Rev. Mr Sibley
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THE

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THE

# NEW JERUSALEM MAGAZINE.

No. CCCLIV.

VOL. XXX.] AUGUST, 1857. [No. 2.

## SERMON FROM LUKE XVII. 33-36.

BY JOSEPH PETTEE.

"Whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed: the one shall be taken, and the other shall be left. Two women shall be grinding together: the one shall be taken, and the other left. Two men shall be in the field: the one shall be taken, and the other left."

IT is necessary to take into consideration the circumstances under which these words were spoken, in order to comprehend distinctly their meaning. It is a peculiar condition of things to which the passage relates; it is an impending danger of special character which is contemplated. An event of great moment — one involving the life of some, and the death of others — is to occur. It will be attended with the *taking* of some, — with their coming into possession of great good; and with the *leaving* of others, — their failing to come into possession of this good.

This event is the coming of the kingdom of God, as we learn from a previous part of the chapter.

The Lord says, "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and

destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but, the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (26–29).

The great event, as we see from this, which is to be connected with such important consequences to men as those brought to view in the text, is the revelation of the Son of man. There is then to occur what is similar to what occurred at the flood, and in the times of Lot. At the time of the flood, Noah and his family were saved: others perished. In the days of Lot, he and his two daughters were saved; and the rest were destroyed with Sodom. Noah and Lot, with their families, were taken, and others were left. However, we are not to suppose that there is no more interior meaning to those events — the flood, and the destruction of Sodom — than the literal one. What that meaning is will sufficiently appear from the explanation of the similar one, — the revelation of the Son of man, or the coming of the kingdom of God, which is now taking place.

The revelation of the Son of man, as the Son of man is the Lord Jesus Christ, is the manifestation of him. The revelation of him, however, is not an external manifestation, — an appearing of him outwardly before our eyes; but an internal manifestation, — an appearing before our minds. But how does the Lord manifest himself to and before our minds? In order to comprehend this, it is only necessary distinctly to recognize this one fact, — that, since the Sacred Scripture is the Word of the Lord, it is in its essence, as to its real interior contents, himself. The goodness and the truth, the love and the wisdom, which there are in the Scriptures, exist, originate in, belong to, a person; and that person is the Lord. Goodness and love belong to will, and wisdom and truth belong to understanding. Separate goodness and truth from will and understanding, their subjects, and they are nothing. The goodness and truth of the Scriptures are the Lord's goodness and truth; and they have no existence apart from him as their

subject. Hence it directly follows, that when we are affected by the goodness, and have a correct understanding of the truth, of the Scriptures, the Lord himself is so far revealed to our minds: we have so far a perception of what his love and his wisdom are, thus what he is; for his love and wisdom are what constitute him. It follows from this view of the Lord as himself the Word, that when he makes new and more full disclosures of the goodness and truth of the Scriptures, that when he shows them in interior forms which have before been concealed and unknown, he reveals himself anew, and more fully.

The revelation of the Son of man which is now taking place, and which is contemplated in the text and context, is of this character. The Lord has caused the fact, hitherto unknown, to be revealed, that there is an internal or spiritual sense to the Scriptures, — a sense distinct from the literal one, but contained within it, and manifested by it, according to the law or science of correspondences, — a science formerly known on the earth, subsequently lost, and now again revealed.

In addition to the revelation and explanation of the science of correspondences, and of the fact that there is an internal sense to the Scriptures, that sense has, to a very considerable extent, been opened and explained. The Lord has provided a way, by means of which we have been instructed *in general* what is treated of in the whole of the Scriptures in that sense, and with much particularity what is treated of in many parts of it.

The opening of the internal sense of the Scriptures, the manifestation of the Lord's love and wisdom as they there appear, is the revelation of the Son of man. In another Gospel it is said, "And they shall see the Son of man coming in the clouds with great power and glory" (Mark xiii. 26). Here, by correspondences, is described the revelation of the Lord in the manner just described. The clouds do not mean the literal clouds, but what clouds correspond to. Clouds are formed by exhalations from the earth; and they tend very much to modify, and often obscure and intercept, the light and heat which proceed from the sun above them. Hence clouds correspond to the literal sense of the Scriptures, in which divine

truth is presented under appearances accommodated to the state of men. The Lord, in addressing men in their obscure and low condition, must needs accommodate what he says to that condition. Thus, though the Scriptures in their literal sense are the Word of the Lord, and contain the divine love and wisdom, yet those principles are modified and obscured there often, as the light and heat of the sun are by the clouds.

The Lord "comes in the clouds," because he causes the goodness and truth contained in the spiritual sense to be unfolded by the explanation of the literal sense according to correspondences. The Lord is said to come "in the clouds *with great power and glory*," because the things of the internal sense are goodnesses and truths in their own proper forms; and these forms are of great power, great force, and of great glory, great splendor.

In order, now, that the nature of those things by which the Lord reveals himself in his glory may be more distinctly manifest, let us look at one or two examples. In the Old Testament, we have the history of Abraham, Isaac, and Jacob, and their descendants. This, in the letter, is merely natural, and relates to worldly things. It appears of very little spiritual interest. But, in the internal sense, this portion of the Scriptures treats of matters of the highest spiritual interest, — matters which angels delight to contemplate, and which contribute greatly to the exaltation of their love and wisdom. This history, in its spiritual sense, describes prophetically the state and the progress of the Lord, when he should come on the earth, from his early childhood to the full glorification of his humanity. What can there be more interesting, more instructive, more useful, to us, than the contemplation, in the proper spirit, of the early and later history of the Only-begotten of the Father, who came into the world to save us? To help us, he assumed our nature; he took upon himself our infirmities. "He bore our griefs, and carried our sorrows." "He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. liii. 4, 5). What can be more profitable for us than to contemplate the instructions,

which, as a child, he was pleased to receive; the gradual progress of the humanity in intelligence and wisdom, the states of perception which were enjoyed, the temptations endured, the victories gained? What can be more helpful to us in our work than to go with him, to see what he thought, how he felt, and what he did, when, for the sake of saving us, he encountered and surmounted all the difficulties under which we labor?

Thus, in many parts of the Scriptures besides that which has been alluded to, in the interior sense, the Lord is treated of, and things concerning him are unfolded; while, in the literal sense, circumstances connected with men — mere outward, worldly matters — are brought to view.

Another example of the glory in which the Lord reveals himself, in opening the internal sense of the Scriptures, is what is there taught respecting the church. The first five chapters of the Book of Genesis, in their literal sense, treat of the natural creation; of Adam and Eve, and their descendants to the time of Noah; and of various events and circumstances, principally of a worldly nature, connected with the persons mentioned: but, in its interior sense, this part of the Scriptures treats of the regeneration of those who first existed on this earth, and the state of the church among them. In this sense, it appears what was the character of men in their state of primeval innocence; what views they had in relation to the Lord, and what feelings they had towards him; what views they had of themselves; what kind of feelings they entertained towards each other; what was the character of the revelation which was made to them; what kind of intercourse and communication they had with the spiritual world; what connection with the angels; what was the peculiar character of their intelligence, and mode of acquiring it; and how they dwelt together in the world. Then again are particularly treated of, in the interior sense, the first commencement and gradual progress of the decline of the men of that church; the direful nature of the evil which existed among them, when the decline had advanced to an extreme degree; and what took place when they had become so corrupt that salvation was no longer

possible in the order of things then existing. Such subjects as these, of so great spiritual interest and importance, and so calculated to promote spiritual intelligence and wisdom, are the themes of the chapters alluded to, in their spiritual sense.

In the spiritual sense of what is said of Noah, his sons, and their descendants, is described a new form of the church among men, which the Lord provided when the first church had fallen away. In the spiritual sense of this apparently worldly history, the peculiar character of this new form of the church is unfolded, — the nature of its goodness, its intelligence, and its worship. We are instructed how they regarded doctrine, and how they regarded life, and how they regarded and treated each other. We are also informed of the commencement, the progress, and the nature of the decline of this church. But, not to particularize, it may be observed in general, that, in the interior sense of the Scriptures, we have a connected and full spiritual history of the church on the earth, and the provisions of the Divine Mercy for the salvation of men, from the first age of men here to the present time; and a revelation of what these are to be onward for ever.

In the last book of divine revelation, the Apocalypse, in its spiritual sense, are described, with divine truthfulness, the state of the church on the earth, and the state of things in the spiritual world, at about the present period, and what they will be hereafter. This book is a divine composition; and all the natural things which are mentioned in it are introduced as the representative images of spiritual things. Opening the meaning of these representative images is opening to our knowledge the things to which they relate. Thus among the things mentioned is this, — that seven angels, one succeeding another, sounded seven trumpets; and the events following the sounding of each are described also, however in representative language. The sounding of trumpets, the following of hail and fire mingled with blood, casting a great mountain burning with fire into the sea, &c., are not the real facts here treated of; but the opening of what is meant by these things presents the *real* facts. So in regard to the two witnesses, the woman clothed with the sun, the child which she brought forth, "the great

red dragon with seven heads and ten horns," the scarlet-colored beast full of names of blasphemy, the holy city New Jerusalem, and all the other things mentioned. Opening the spiritual sense of these reveals in the light of day the real facts which are described. An understanding of this sense of the Apocalypse gives us distinct ideas of what has been transpiring during the last century in the spiritual world; which is of vast moment with reference to the present and future prosperity of the church on the earth.

But we are not to suppose, that the Lord reveals genuine truth and goodness altogether and only by opening the spiritual sense of the Scriptures. Much that is genuine, indeed all that is essential to salvation, is contained in the literal sense, and can be learned there by those who have an affection for it. It is there taught that the Lord is the one God; that the Sacred Scripture is divine truth, and that it has a spiritual sense; and that men are regenerated and saved by shunning evil and doing good according to the divine precepts, while they acknowledge all their ability to do this as from God. The Lord has revealed himself at this day by manifesting, in the literal sense of the Scriptures, the doctrine of genuine truth, and by opening the spiritual sense, which is genuine truth divested of the obscurity which to a great extent shrouds the letter.

It appears, from the mere letter of the text and context, as if the Lord, in revealing himself, would give life to some, and destroy the life of others. There is an appearance in the flood, and in the raining of fire and brimstone upon Sodom, as if the Lord destroyed men; but, in revealing himself, the Lord shows us that this is not so.

The life which they lose who seek to save their life is the genuine life, which receiving the Lord, as he now reveals himself, gives. To lose the life is to fail to possess the goodness and the intelligence provided in the opening of the Scriptures. On the other hand, to save the life is to become recipients, to come into possession of these, and to enjoy the transcendent happiness which they confer.

The life, by seeking to save which we lose genuine life, is the life of our natural evil loves. Our natural love is the love

of ourselves. This leads us to feel an interest only in such things as seem to promote our own honor and wealth. Hence this love gives us no affection for, and desire to possess, spiritual wisdom and intelligence. Thus the Lord comes with the things that give eternal life and peace; and we fail of securing them because we have no affection for such things. This it is to lose our life; and it is lost, not by any act of the Lord, but by our seeking our own selfish life. To lose our life is to put down our self-love in obedience to the Lord's commandments, and from love to him. Those who do this preserve their life, because there is given to them an affection for the goodness and truth of the Scriptures. To possess these gives them the greatest satisfaction; and to cherish and bring them forth among men is the supreme joy of their life.

It is said, "I tell you, in that night there shall be two men in one bed: the one shall be taken, and the other shall be left;" — that of "two women grinding together," and of "two men in the field," "one shall be taken, and the other left."

There are three aspects under which men may be regarded. One is with respect to the religious doctrine in which they are principled; another has relation to the affection from which they study, or desire instruction from, the Scriptures; the third respects the effect upon their life of their doctrine and study. A *bed*, according to the spiritual sense, is the doctrine which a man receives, and in which he confides, thus upon which he spiritually rests. *Women grinding* represent man, from some kind of affection, studying or desiring instruction from the Scriptures. This is represented by grinding; because the goodness and truth learned from the Scriptures nourish the life of the spirit, as the corn which is ground does that of the body. *The field* represents the fruits which appear in man's life; because natural fruits correspond to spiritual fruits, and these are the things of our life.

Of the two in one doctrine, the one who is taken, who is saved at the revelation of the Son of man, who enters the Lord's kingdom, is he who loses his life, — who does not love his doctrine as contributing to the promotion of his worldly honor or prosperity, or for any selfish end; but loves it as from

God, — loves it notwithstanding it requires him to discard the love of himself. Such are taken; that is, they receive the Lord in the new and more full manifestation which he makes of himself; because they love him, and hence desire, and are thankful to be permitted, to know more of him.

One in the same doctrine who is left — that is, who does not receive the Lord as he reveals himself — is one who seeks to save his life, and who adopts his doctrine as a means of promoting ends which respect himself. He does not regard his doctrine as the truth of God by which he is to be led, but as something that he can use greatly to his worldly advantage. Such a one is left — that is, does not receive what the Son of man reveals — because he has no affection for it in itself considered, and because it does not seem calculated to advance his selfish ends.

In like manner, of the two who investigate the Scriptures, the one who is taken is he who loses his life, — has an affection for the truth for its own sake; and the one who is left is he who seeks to save his own life, — has no affection for the truth as opposing selfishness, but the very reverse.

So, finally, of two of similarly correct, and, it may be, highly commendable, outward deportment, — the one who is taken is he who loses his own life, and who does what is right and good, because his duty to the Lord requires it; and the one who is left is he who seeks to save his own life, — who does what is commendable, not from any love of what is good, or from any regard for the Lord, but solely because he deems such a life conducive to his personal advantage. Thus we see who are taken and who are left at the revelation of the Son of man. We see that the cause of the exclusion of any from the great blessings which the Lord at his coming brings, is wholly in themselves. These blessings, so far as the Lord wills, and so far as the church that receives them wills, are for all. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. xxii. 17).

HISTORY OF, AND OBSERVATIONS ON, ENGLISH TRANSLATIONS OF THE BIBLE. A Lecture delivered before the Massachusetts Association of the New-Jerusalem Church, April 16, 1857. By JOHN H. WILKINS.

[In obtaining materials for the following lecture, I am largely indebted to the "History of the English Translations of the Bible," by Mrs. Conant, recently published. I wish, in advance, to acknowledge this indebtedness, as certainly sentences, and not unlikely even paragraphs, will occur, which are little more than transcripts from her work. I am also indebted, but less largely, to "Annals of the English Bible," by Anderson; and "English Past and Present," by Trench. All these works will repay perusal.]

DURING several years past, the subject of a new translation of the Sacred Scriptures has been a matter of consideration among the receivers of the heavenly doctrines; and the General Convention of the New Church has had a Standing Committee on the subject for several years, who have given the matter some attention, but have as yet done little or nothing toward the accomplishment of the object. Having a place upon that Committee, my attention has been drawn somewhat particularly to the character of the present translation, as well as to that which a new one should possess; and though there are unquestionably alterations and improvements which the light of the heavenly doctrines brings to view, and seems to require to be made, yet no very careful examination, especially of the New Testament, has served but to produce and deepen the conviction, that the common version is one of very great merit, bringing the spirit and life of the original languages into our vernacular tongue with very great accuracy, and consequent power and beauty. And in innumerable cases, where a mere sciolist would be ready to impute errors or faulty rendering, the ripe scholar will discover the fruits of laborious study made successful in bringing to view the exact meaning of the original.

In the little attention I have been able to give to this matter, I have been so sensible of the great excellence of our common version, that I have been induced to look somewhat minutely into the history of the English translations of the Bible, and to trace the steps by which our common version

has attained to its great general accuracy, — a degree of accuracy far beyond that of any existing vernacular in the other countries of Europe.

In tracing this history, I shall have occasion to narrate and allude to matters not necessarily connected with the subject, but still important to be known and understood, in order to realize the design and scope of the efforts of the actors in the matter.

The first attempt to translate the Bible into the vernacular Anglo-*Saxon* was made by John Wickliff. It was an auspicious day for England, and for the whole Anglo-Saxon race, when he was born; for he not only gave the lively oracles of truth to the people of his own generation, but almost created a language, of wondrous capability, to transmit those oracles to all coming time and to wide-spread nations. In his day there was no English literature, properly speaking. The language used at court, and by the upper classes of the nobles, was Norman-French. The language of the civil courts and of the law was Latin; as, indeed, was also the language of the church. All of the Sacred Scriptures which the common people heard was from the Latin Vulgate, or Latin Missal and Breviary. The language of the people, the vernacular, was deemed unsuitable to be a vehicle of communicating that knowledge of things both divine and human which most nearly concerned both the spiritual and natural welfare of the masses.

This language used by the people, but not fixed or embodied in any common literature, was undergoing great changes. After the conquest of the Normans, and the mixture of that race with the English people, though the framework and joints of the language of the people of the country were too strongly and compactly knitted together to allow of rending asunder, and the formation of a new elementary tongue from the foreign intermixture, yet, from the more and more intimate moulding together of these races, it could not but happen that immense accretions of foreign words should, in course of time, be admitted into the native vocabulary; and, in Wickliff's time, the tendency to the use of foreign words threatened injury to

the native language. There was danger that the native stock would be overloaded by the foreign appendages. Wickliff arose just at the time, when, by giving the Holy Scriptures to the people in their vernacular tongue, he gave a lasting form to that vernacular, which combined all the vigor and strength of the original root, with so much of the foreign accretion as could be made to adhere usefully for his purpose. He was an accomplished Latin scholar, well versed in that language in its classical form, and familiar with it in the clipped, rounded, and as it were lubricated form in which it was becoming incorporated with the Anglo-Saxon through the French. But as he was writing for the people, the most unlearned classes, he undoubtedly used his knowledge of and familiarity with that language in all its forms much more sparingly than he would, had he been composing any other work. It is in this respect more than any other, probably, that Wickliff differs from Chaucer, who wrote near the same time. Wickliff's object being to reach the lower classes, he confined himself in a great degree to the use of their homely language; while Chaucer, writing for the more refined, indulged largely in the use of words of foreign derivation. Hence, to this day, the language of Wickliff is regarded as much more truly English than that of Chaucer; and, in reading it, much less need is felt of a glossary. Much fewer words used by Wickliff have been lost to the language, than of those used by Chaucer.

John Wickliff, a native of Yorkshire in England, was born in 1326; and, from 1360 to the time of his death, he was a conspicuous character, exerting a prodigious influence over the public mind of his countrymen. From being rector of Lutterworth, he was made professor of divinity at Oxford about 1370; and was removed from that professorship in 1380, and returned to Lutterworth, where he devoted the remaining days of his life to the completion of his translation of the Bible. This he accomplished just before his decease in 1384.

To estimate his character, we must understand somewhat the difficulties that lay in the way of accomplishing his object. In 1229, a century before his birth, the Council of Toulouse, among other canons, promulgated the following, which was in

full force in the time of Wickliff; viz., "We also forbid the laity to possess any of the books of the Old or New Testament, except perhaps the Psalter or Breviary for the divine offices, or the Hours of the Blessed Virgin, which some out of devotion wish to have. But, having any of these books translated into the vulgar tongue, we *strictly forbid*." This decree was in operation throughout Europe. No nation or people were permitted to possess any portion of the Word in the vernacular tongue. Wickliff's principles are told in the following words: "As the faith of the church is contained in the Scriptures, the more these are known in their true meaning, the better; and, inasmuch as secular men should assuredly understand the faith they profess, that faith should be taught them in whatever language may be best known to them. Christ and his apostles evangelized the greater portion of the world, by making known the Scriptures to the people in their own language. To this end, indeed, did the Holy Spirit endow them (the apostles) with the gift of tongues. Why, then, should not the living disciples of Christ do in this respect as they did?"

These principles involved, with him, a practice in direct opposition to the decree of the Romish church; and though in his earlier career he did not probably contemplate a translation and distribution of the *whole* Bible, yet it soon became the leading object of his efforts to translate and scatter among the people smaller or larger *portions* of the Word. The country was, in his time, overrun with the Catholic priesthood. Bishops, monks, and friars were scattered in every region; and no village or hamlet was exempted from the visitation of some class or other of these officials. By them were the people severely oppressed; and either in the shape of tithes taken by the higher orders, or alms extorted by the friars, the substance of the people was diverted from their own use. The friars were not allowed to hold real estate; but the treasures they amassed by begging, and by the sale of indulgences, were enormous.

The higher orders of clergy were allowed to build palaces and monasteries, of great cost and extent, built by tithes and exactions; and the pope derived greater income from the

people of England than did the king himself. Of course, the presence and constant influence of these officials, especially the friars, rendered access to the ear of the people exceedingly difficult. A reformer, who should attempt to make known to them a portion of the Word, translated for their use, would inevitably be visited with the severest penalties of this united hierarchy.

But Wickliff, besides being a man of great learning, was a man of great energy of character, and early drew around him men of resolution and endurance, to share with him the labor of making known the Holy Scriptures to the people. While lecturing from the divinity chair at the University of Oxford, his aim appears to have been almost exclusively to influence his pupils to take up this one duty of *preaching to the people*, and of making known to them the *Word* in their own language; and his personal influence was such, that a large portion of them followed out his views. In this way there sprung up an army (if I may so speak) of missionaries, of daring courage and patient endurance, who were travelling through all parts of England, visiting the people in their houses, and preaching the gospel in the vernacular tongue, and having with them portions of the Word, translated by Wickliff, to read to them for their edification, and often a spare copy to leave for them to read and study by themselves. Of course, all this had to be done stealthily. The meetings must be held in secret, and the utmost care must be exercised to keep the manuscripts from the knowledge of the friars. By the labors of these missionaries, there was formed throughout England, in a few years, a sympathizing multitude of *reformers*, or what we should call Protestants, composed chiefly of the working, laboring classes, ill fed, ill clothed, very poor, but rich in good works, high hopes, and firm resolves, ready to do or to suffer for the cause in which their hearts were engaged. In this manner, the way was prepared for the reception of the Bible.

From this time forth, the struggle between the Romish hierarchy and the people became more and more intense; until Henry VIII. threw off the authority of the pope, and his

daughter Elizabeth established Protestantism in England. It was not, however, until Wickliff was ejected from his professorship on accusation of heresy, and his return to his rectory of Lutterworth, that he set himself to the work of rendering the *whole* Bible into English.

He made his translation from the Latin Vulgate, not from the original Hebrew and Greek. So little was biblical learning cultivated, so scanty the means of cultivation, in that age, that it is recorded, that, in 1353, three or four young Irish priests came over to England to study divinity, but were obliged to return home, "because not a copy of the Bible was to be found at Oxford." Not only was there not any copy of the Hebrew or Greek Scriptures known to exist in Western Europe, but when Tyndale appeared, one hundred and fifty years after, and Erasmus had published his edition of the New Testament with notes, the monks declared from the pulpit that there "was a new language invented, called Greek, of which the people should beware as the source of all heresies; and that there was also another, called Hebrew; and that they who learned it became *Jews*." And as to a copy of the Vulgate, a writer on the subject gravely remarks, "How Wickliff had come into possession of the Bible, at a time when it was an unknown book to the great body of the clergy as well as laity, history does not inform us;" just as if the manner in which a professor of theology in one of the leading universities of the world had obtained access to a copy of the Bible was a circumstance worthy of historical notice.

Wickliff finished his translation in 1384, and died soon after (Dec. 29). Within four years from his death, a revision of his translation appeared, made by his pupil and friend, John Purvey; being executed, probably, in obedience to Wickliff's own injunctions. The alterations were mainly in the portions of the Old Testament which had been translated for Wickliff by Dr. Nicholas Hereford, his chief coadjutor. The other portions of the Old Testament, and all the New, were "touched with caution," and retained, almost unchanged, the first impression of the master-hand. Not far from one hundred and seventy copies of this Bible, in manuscript, are still in exist-

ence. Most of them, however, are but fragments; thirty are nearly complete, and seventeen quite so.

Of course, Wickliff was an object of persecution during his life. He was several times brought before his superiors, reprimanded and threatened; but the Divine Providence always opened a way for his escape. His writings were forbidden to the people, searched for, and publicly burnt. Those who possessed any of his works were threatened with excommunication and the stake; which threat was executed in a multitude of instances. During one hundred and fifty years after his death, the Romish church, backed by the State, made it a steady aim to root out the tendencies implanted by him in the common mind of England.

The history of these years is full of the records of councils, decreeing persecution and death to those who were found guilty of reading "portions of the evangelists in English;" and, in 1519, seven persons suffered death at the stake, in Coventry, for having taught their children and servants the Lord's Prayer and the Ten Commandments in English. The register of the Bishop of Lincoln contains a list of more than a hundred names, most of whom were accused of reading or repeating portions of the Scripture in English.

In 1414 to 1418, the Council of Constance held its session; and such was the influence of Wickliff's writings and translations, both in England and on the Continent, that, among the earliest acts of this august assembly, fifty-five articles from his writings, which had already been condemned in England, Rome, and Prague, received the solemn ban of the council; and his works, of every kind, and wherever found, were adjudged to the flames. Nor did their measures stop here. Wickliff, by a miracle almost, had gone down to his grave in peace; but not there to rest. The council decreed that his dead body should be exhumed, and burnt to ashes, as an expression of the abhorrence in which his doctrines and his memory were held. The decree was executed in 1428, when Archbishop Chichely, Primate of England, himself went down to Lutterworth, attended by a large train of the English clergy, to superintend the ceremony. From beneath the

humble chancel where they had rested in peace more than forty years, the bones of the reformer were dragged rudely forth to the light of day; and, being carried down the hill on which the church stood to a little stream called the Swift, were there burned, and the ashes thrown into the river. "Thus," says quaint old Fuller, "the Swift conveyed his ashes to the Avon, the Avon to the Severn, the Severn into the narrow sea, they to the main ocean; and thus they are the emblem of his doctrine, which now is dispersed all the world over."

Though Wickliff's translation was completed in 1384, only seventy years before the invention of printing, yet his New Testament was not *printed* till 1731, or nearly three hundred years after that invention; nor his whole Bible till 1850. In that year, a beautifully executed edition issued from the Oxford press, four volumes quarto, in double columns, containing in fact two copies, — in the first column, the original version of Wickliff; and, in the second, the work as it was revised by his followers.

(To be continued.)

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## TRUE DOCTRINE IS DOCTRINE OF LIFE.

A MEDITATION ON REV. X.

BY THOMAS P. RODMAN.

THERE are three great subjects of doctrine, which are deeply interesting to all who have any genuine concern for true religion, — *the Lord, the Word,* and *the Life that leads to heaven.* And the disturbance of mind that we experience in coming to a right understanding of these subjects may be compared to the effects of eating the little book in the hand of the mighty angel that appeared to John in the Apocalypse. The book was sweet in his mouth; but it made his belly bitter.

Concerning the Lord, we learn from his own words, that he came into the world to be a Saviour; that he came not to do his own will, but the will of Him that sent him. And yet from his own words we learn that he has all power in heaven and in earth; that he gives eternal life to them that become his

disciples; and that He, and He that sent him, are one,—he being in the Father, and the Father in him. We learn, too, that, when he declared himself to be the Son of God, some of those that heard him were astonished and displeased, and unwilling to believe in him; and that they accused him of blasphemy, because they thought, that, in calling himself the Son of God, he made himself equal with God. We learn, too, that he answered them by saying of his works, that, if they would believe in them, they should know that he was in the Father, and the Father in him. From all these things, we learn that there is something beyond natural comprehension in the life of the Lord, who came down from heaven because men were ready to perish; and that the great obstacle to coming into a state of comprehending in some measure the life of the Lord is unbelief in his works, and unwillingness to become his disciples, that we may learn to do such works as he does, and may come to be where he is, and to behold his glory. To understand the life of the Lord, we must suffer ourselves to be regenerated. We must not attempt, by ingenious theological devices, to persuade ourselves that he is divine; nor must we, in protesting against such devices, waive the question of his divinity. We must neither becloud our understanding with mysteries of human invention, nor speak, in the wisdom of self-conceit, of the simplicity of all that is worthy to be believed. We have in his own words plain declarations to the effect, that we can know nothing of God but what we can see in him who is called the Son of God; and that we cannot see him as he is, cannot behold his glory, without suffering him to do his works within us, that we may become doers of truly good works in his name. Now, these things the merely natural mind cannot comprehend; and so, some, who are at first very much delighted in thinking of a Benefactor and a Saviour, are perplexed and saddened when they are brought to think of him as the only giver of life, and to feel that only in being born again can they truly see Him who is the regenerator of men. It is pleasant to see the visions of the Lord that appear in intellectual light. It is unpleasant to the natural man to feel that he is more than it is possible for natural men to compre-

hend; that only in spiritual light can he be seen as he is; and that our eyes cannot be opened to that light, without giving up our own life, to be filled with life from him. It is pleasant to think of an infinite and incomprehensible One, and of him that came down from heaven as bringing gifts from him: but it is unpleasant to think of him whom we see as a benefactor, as the very source of the gifts that he brings to us; to think of the human as divine; to see him, whose life we imagine ourselves to have compassed, revealing his infinity; to find ourselves children and pupils, when we fancied ourselves men and adepts. In these things, we have one instance of the bitterness that follows the sweetness at first experienced in eating the little book open in the hand of the mighty angel.

Concerning the Word, we learn from the words of the Lord himself, that all of it that was written before he came into the world testifies of him; and that, during his life in the world, it was fulfilled in him. In the Old Testament, according to his declarations respecting it, there is nothing that does not speak of him. In the books of the evangelists, there is nothing contrary to the things in the books of Moses, and in the prophets, and in the Psalms; since these are fulfilled in him, and the evangelists describe him, and report his words, and narrate his works. In the book of the Apocalypse, there is a prediction throughout, of his coming again, of which he spoke when he was in the world. But this oneness, this integrity of the Word, does not appear to the unenlightened mind; nor is the light that can render it visible the light of erudition. Learning can do much to make us able to determine what the literal sense of the Word is; but, when we have determined it, there is that within the letter which must be seen in purer light, before we can see how all Scripture is full of the Lord. As the life of the Lord is above the scope of the natural mental vision, — as he is far more than he appears to be to the natural man; so the Word, that is full of him, is above the apprehension of the merely natural mind. We may store our memories with many things respecting the Word; we may hear or read the things declared by one who sees in spiritual light the hidden things of the Word: but we cannot live with

the angels, who know the Word as the witness to the presence of the Lord and the medium of his power, unless we become regenerate. To know the Word in truth, we must be made able to see the Lord as he is. It is the feeling that this is necessary, that humbles the pride of the wise man that glories in his wisdom; it is feeling that this is necessary, that dulls the keenness of natural delight in gathering what is called religious knowledge, or knowledge respecting the Word. In the glow of pleasure that is felt in some understanding of the Word, we are elated; in coming to feel that we must be changed, before we can live in a clear perception of its interior things, there is humiliation. The sweetness of the little book passes away, when the meaning of its contents is found to be different from what we at first supposed them to be, and when a right understanding of their meaning is found to involve a confession of the truth of things that are contrary to our cherished thoughts. We have gathered many pearls; but, when we find that it will cost them all to buy the pearl of great price, we are like him, who, having great possessions, went away sorrowful, because he could not become a follower of the Lord, unless he relinquished them all. As the great doctrine of the Lord is, that he alone gives us life, and that we cannot be in living acknowledgment of him unless we become regenerate; so the great doctrine of the Word is, that it cannot be understood, except by those who are in living acknowledgment of the Lord. This is another instance of the bitterness that follows the sweetness at first experienced in eating the little book in the hand of the mighty angel.

Concerning the life that leads to heaven, we learn from the words of the Lord himself, that, if we will enter into it, we must keep the commandments. But how to keep them the merely natural man does not know. On the one hand, we find some disclaiming all power to keep them, and maintaining the impossibility of receiving power to do what they require, and setting forth the notion of reliance on one who will make up for our deficiency: on the other hand, we find some who think of doing what men call *moral*, as all that is required in keeping the commandments. All these, according to their

several tastes, are finding some sweetness in the little book: according to their several apprehensions of the meaning of the Word, they are framing a doctrine of life. Some do all that they can to maintain morality, and feel that they have done all that is required, because their deficiency is made up for them, on account of their reliance on the Saviour, who fulfilled the law: others do all that they can to maintain morality, and think, that, in being simply moral, they have done all that is required. In both these cases, a sense of merit is felt, which is quite contrary to the feeling that the Lord calls right, when he says, that, when we have done all, we should call ourselves unprofitable servants. But when these persons come to see that He who gives us commandments is able and willing to give us the power to do them, and to write his law in our hearts, and make us love it, and make us willing to own that our love for it comes down from him into our hearts, — that life according to the commandments is regenerate life, — then, disagreement between the real truth, and that seeming truth that they at first believed, gives them experience of bitterness.

The feeling that we can find out the Lord without living from him alone, that we can understand the Word without divine illumination, and that we can keep the commandments without having him make us his ministers by raising us from death unto life, is the accompaniment of a kind of belief in what seems to be truth to us, which is called faith alone: it is a play of the unenlightened intellect and the unrenewed will, that does not come near the real life of a man. When that is touched by a beam of the true light, and its quality is detected, — as the demon of paradise, incarnate in vile form, was touched by the spear of Ithuriel, — then bitterness is tasted. Now comes a turning-point in man's experience: if he can bear this demonstration of evil and falsity in him, so as to begin the work of repentance, it is well; and the further explanation of his character, which is signified by the prophesying to many people and nations and tongues and kings which John was to perform, will be followed by transformation of life, which is signified by hearing and doing the Word, and having delight in it which is both internal and external. The spiritual food

then eaten will be pleasant to the taste and healthful to the life, and will be enjoyed with thankful gladness of heart; and He who calls himself the living bread that came down from heaven will be acknowledged as he that giveth food to all flesh.

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## THE METEOR.

At midnight, midst the Arctic spheres,
Arose the pale auroral arch,
Soft as the gleam of battle spears
Upon a moonlight march; —

When from the clear-blue Northern sky
A splendid meteor grandly fell,
While paler seemed the hosts on high
Before its magic spell.

More brilliant than the evening star
It flashed at first, then fainter shone;
And, slowly gliding through the air,
Soon from the sight was gone.

But still the stars kept shining on;
Its duty still Arcturus kept;
And, at their midnight orisons,
No silver Pleiad slept.

'Tis often thus. The meteor-thought
More brightly glitters than the star,
By which the soul alone is taught
What life's true duties are.

For, by Truth's pure and changeless light,
The childlike heart shall learn the way
Which leads, through climes of cloud and night,
To climes of cloudless day.

J. W.

Fall River.

REMINISCENCES OF THE FAMILY OF REV. MR. DUCHE'; WITH EXTRACTS FROM UNPUBLISHED LETTERS FROM MRS. DUCHE' TO LADY BLOIS, AND FROM REV. JOHN CLOWES TO REV. WILLIAM HILL.

[We have been favored by our highly esteemed friend, Miss Cary, with the following historical facts and letters, which we are happy to be able to lay before our readers, and in which we doubt not they will be much interested.]

Mr. Sampson Reed. May 20, 1857.

Dear Sir, — Aware that time is shortening with me, I hasten to perform my promise of writing down the few recollections I have of the Duché family. It was in 1796 that I received the heavenly doctrines, and then heard for the first time that there were receivers in Philadelphia, — Mr. and Mrs. Duché, and two daughters. It was my earnest desire to become acquainted with them; but I had no means of attaining this object during the parents' lives. In 1800, I met the daughters, Mrs. Hill and Mrs. Henry, with their husbands, at Mr. Craigie's, in Cambridge. It was Commencement Day. The ladies and I became immediately acquainted; and from Mrs. Hill I learnt the particulars which I am about to relate. Her great-grandfather was a Huguenot, and fled from France with thirteen children and a large family Bible. They found a refuge in this country, and must have been prospered by Divine Providence: for Mrs. Hill's grandfather lived in Philadelphia, did much towards building the church in which her father was settled, and preached for some years before the Revolution; and he (the old gentleman) left a handsome property, particularly securing, as he thought, an independence to his grand-daughters. Mr. Duché was considered a very eloquent preacher in the Episcopal church. At the first Congress, he was called upon to make the first prayer; and he gave general satisfaction to the various sects of which that assembly was composed: so I learnt from some reminiscences in a newspaper a few years ago, which I cut out, and sent to his grand-daughter in France. Mr. Duché partook of the general dissatisfaction which prevailed in this country towards the British government, but had no desire to revolt from King George; and, when he found that open war

was about to take place, he wrote a remonstrance to Gen. Washington, which caused him to be put in confinement for a day or two; from which, when he was released, he quitted his home with his family, and became a refugee in England. There he found friends, and was placed in an eligible situation for the time; being appointed pastor over a charitable society for girls, — the Female Orphans' Asylum, I think it was called, — in the neighborhood of London. When affairs were settled in this country, and peace was restored, he returned to Philadelphia, and had expected to be re-established in his church; but that was occupied by Bishop White, and remained so.

He had three children when he left this country, — a son and two daughters. The son was a very promising young man. He studied painting — for which he had a good talent, as I should judge from some of his paintings which I have seen — with Mr. West: but his constitution was consumptive; and, being sent to the south of France for his health, he died there. Mr. Duché received his knowledge of Swedenborg from Mr. Clowes. His wife joined him heartily in the study of the doctrines; and his son was also a receiver. I learnt nothing more on the subject from Mrs. Hill, — for she was young, — except that, one Sunday morning, her father called her into his study, and made her read a passage which treated of the doctrine of the Lord. It was so plain, he told her, that she could certainly understand it. She did, and from that time held fast to the truth.

After the family returned to Philadelphia, they led a quiet and retired life; calling occasionally on a few friends, but never taking tea from home, or going into parties. It was in the summer of 1797, that Mrs. Hill, then Esther Duché, was sitting with her work at a parlor window, and her mind occupied with thoughts of death, — led to it by something which occurred before her eyes, which I remember too imperfectly to narrate, — when she heard a stir in the house, and learnt that her mother, in opening the upper drawer of a chest of drawers, had brought a sand-bag on her head, which stunned and threw her on to the floor. Every assistance was immediately procured;

but she never recovered her senses, and died in twenty-four hours. Mr. Duché, devotedly attached to his wife, followed her within three months. The young ladies, thus left, invited their grandmother, Mrs. Hopkinson, to reside with them; which she did till their marriage. They were both engaged about the same time, — Esther to Mr. Hill, and Sophia to Mr. Henry. Mrs. Hill lived with her husband five years, and had three children, who all died in infancy. In the spring of 1805, I accompanied Mrs. Hill, then a widow, to Windsor in Vermont, where Mr. and Mrs. Henry were then living; and we passed the summer. They had two beautiful little girls, — Sophia and Elizabeth Blois. They grew up. Sophia married an Englishman, and died at Bath in England, leaving no child. Elizabeth is the only one of the family left. She married a Frenchman, a military man, M. de Chanal, and lives in France: they have one daughter. I have not seen Elizabeth (Madame de Chanal) for thirty-five years, but have kept up a regular correspondence; and a brother, with his wife, who are travelling in Europe, have seen her, and write very favorable accounts.

Does not looking back on past life always produce tender and sad feelings? It does with me. Where are the friends of my youth? All gone. But I would not recall them. Come home, my thoughts, and rejoice in the many friends in whose happiness I participate; and, while life is continued to me, may I keep that portion of heart which sympathizes with others, and is grateful for affection received! Blessed be His holy name, who has led me thus far in my pilgrimage, and in whom I trust for my hereafter!

Yours truly, M. G. C.

### *A Letter from Mrs. Duché to Lady Blois.*

June 20, 1791.

My dear Friend, — When I promised you to write my Journal, I did not know that my time would be so wholly taken up by other engagements as to make it impossible to give you as particular an account of how I pass my time as I had intended or could wish; therefore must be content with only giving such occurrences as may perhaps amuse you, and

my thoughts upon them: for you know I never was a miser of thought, — rather too little so, — but, as you have always been partial to them, shall still go on indulging myself by communicating them to you as they arise, and shall begin with those I had on board ship. I say given me; for I do not believe that either good or bad thoughts are my own, till I make them so by receiving them willingly.

That I had undertaken the voyage was wonderful to me, being more timorous of the sea than I can express; added to which, my poor frame was in so very weak a state, that I had little reason to expect to live through the voyage, especially as I had no appetite; and both my physician and apothecary gave it as their opinion, that my strength for the voyage depended on receiving such food as was most nourishing. Therefore I took the utmost pains to eat, by removing from my thoughts and sight every thing that might set me against my food. And, in the first place, I laid aside my spectacles; fearing I might see such dirt as might set me against it. Thus, by taking such precautions, I was not only preserved from sea-sickness, but had an uncommon appetite. Upon observing this, I was led to the following reflections: That, as there is no such thing as arriving to a heavenly life without love to our neighbor, we should be as anxious to preserve that love as I was to preserve my appetite; therefore should endeavor to shut our eyes and ears to every thing that might impede that love, and only keep them fixed on that in them, be it ever so little, that we can or may love; for there is nobody but has something we may innocently unite with. But, if we look through the spectacles of a reasoning spirit, we shall always see such specks of dirt as will entirely remove every inclination to love even the best of people.

Another reflection was occasioned by comparing our ship to a little world, and the passengers to the inhabitants of it, all of whom were on their way to a better, ardently desiring to arrive at it; but that did not prevent them from enjoying what they could enjoy of each other's company, and the blessings around them, — such as a fine day upon deck, an agreeable conversation, a good dinner, &c. Neither did those enjoyments retard

or obstruct their passage; for, when, perhaps, they thought the least of it, they were going on the fastest. For another observation I made was, that sometimes in a violent storm, when we appeared to be going on very fast, and thought we should make great way in our voyage, we hardly got on a mile; and, when we appeared to scarcely move, we went eight or ten miles an hour. This analogy will no doubt be more clear in your own mind than from my manner of explaining it; for I find it so much clearer in my thoughts than in words, that, when I attempt to bring it forward into them, they are like clouds which darken. However, I have learnt by this analogy that the intentions and desires of the heart being wholly in the pursuit of good, bringing it forward into actions whenever occasion offers, is never obstructed by any enjoyment of temporal things, provided we do not let them rise above it in our affections: therefore we need not be anxious whether we go on fast or slow towards that good; for when we are most warm and zealous, and think we are going on very fast, as I did in the storm, we are perhaps going on more slowly; and when going on innocently in the duties and pleasures of life, enjoying them with thankfulness and without reasonings and anxieties, we are not only going on fastest, but in a straight course toward that haven of rest we set out in pursuit of.

### *Rev. Mr. Clowes to Mr. Hill on Property.*

May 18, 1801.

Your letter of the 4th of July last announces the birth of a son, and that of the 20th of the same month his decease: so rapidly do the possession and deprivation of joy succeed each other in this state of temporal probation. Nevertheless, it is the Christian's consolation, that nothing is ever absolutely *lost;* and that, if a good be removed, it is only with the view that it may be restored again, and enjoyed *more interiorly* than before. I believe it to be the case, that under the *first* communication of every blessing from Heaven, yea, even of the divine favor itself, our enjoyment of it is of a very *external* nature comparatively; and therefore the operation of the Divine Providence is most adorable, which, by removing it for a time out of our

sight, leads us afterwards to possess it both in a *greater fulness* and *purity* than we did before. How strange is this corruption, that the highest possible goods, unless rightly held, become no goods to us, and that it is necessary therefore that we be initiated into the *wisdom of enjoyment*, to prevent our very joys from being our destroyers! How satisfactory at the same time is the consideration, that, if we submit ourselves to the guidance and government of the divine providence of our most merciful Lord, he never fails to *initiate us into that wisdom*, and finally puts us into possession of every good, even of himself, when he has taught us *how* to possess it! Now I have got upon the subject of *spiritual property*, I feel myself led to communicate to you some thoughts which have lately occupied my mind about it. It has appeared to me, that it is the will of our heavenly Father to communicate to all his children an *universal property*; in other words, to put them in possession of *all things*, by putting them first in possession of HIMSELF. Such is the nature of the Divine Love, that it is desirous to give *all it has* to another; and such is the nature of the reception of that love on the part of the creature, that it appropriates to itself what is so freely given. Every orderly recipient, therefore, is, as it were, a centre of *all possession*; but then the law of recipiency is this, — that he shall be willing that every other shall possess at least as much or more than himself, and shall acknowledge in the most profound humiliation that God is properly the sole Proprietor, and that others are proprietors merely through mercy. In this mercy, I apprehend it to be the intention of the Almighty, not only that we should appropriate to ourselves what is from HIM, but also the virtues, graces, knowledges, and excellences of *each other*, so that each shall see and feel himself, as it were, the proprietor of *all*; which would certainly be the case, if we rejoiced in a virtue, &c., not because it is *our own*, but because it is a virtue, &c. I do not know whether I express myself in a way to be clearly understood: but I feel fully convinced in my own mind, that, from the moment we renounce property *possessed merely as our own*, we enter into the possession of *all* property; and, from the moment we renounce excellence *merely as our own*, we

enter into possession of *all* excellence, and this in the degree of self-renunciation, and the acknowledgment that all is of God, and that a *good itself* is greater than the *reputation* of a good. But the misfortune is, that, in general, we set the reputation of a thing above the thing itself; and thus, confining our views to ourselves, instead of extending them to God and our neighbor, we abridge ourselves of true property; and seeking rather to *be beloved* than *to love*, to *be respected* than to *give respect* (when yet certainly it is a much greater thing to love and honor another, than to be loved and honored by him), we never enter into possession of *another's* excellences, as God intended, and thereby lose even the enjoyment of *our own*. I trust, my dear sir, and firmly believe, that, under the *new dispensation*, all these evils and misconceptions will find their proper remedy, and men will be enabled to come into the entire renunciation of self, and thereby into the most *enlarged state of possession*; because they will be taught, in a more convincing manner than heretofore, the absolute necessity of *active repentance*, and will thereby be led into a purer regard to an universal good. They will be led also into more of *spiritual trial and combat*, because they will be enabled to endure more; and thus, passing on to *spiritual purification and victory*, they will experimentally apprehend the fulness of the promised blessing, — "*He that overcometh shall inherit all things.*" May it be our wisdom, and the wisdom of all who receive in their *understandings* the heavenly *doctrines* of the Lord's New Church and kingdom, thus to proceed to reception of *life* in the *will*, and thus finally to enter upon the *inheritance of all!*

*Extracts from Letters from Rev. Mr. Clowes to Mr. Hill.*

"You speak of certain manifestations of evil which had been opened in your mind. Be not surprised, my dear friend, at such manifestations; for, depend upon it, that, sooner or later, they must be opened in all who are made meet for the kingdom of heaven. Nor does there seem to be a possibility of abiding in that kingdom any farther than as the creature is thus made acquainted with the ground of its own nature; and

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I seem to have a clear perception in my own mind, that every real advancement in the heavenly state, which is that of fixed conjunction with the one Father, must of necessity be attended with the above manifestations; and that, the greater the advancement, the clearer and more painful will be the discovery of the opposite principle. Wherefore, my dear sir, I sincerely congratulate you on the discoveries that have been made to you, regarding them as a happy prelude to your final deliverance from all that evil which gives you pain to behold; and being fully assured, that, however distressing the sight may be at the time, it will, through the divine mercy and kind providence of the Lord, be made a ground hereafter for the more manifest display of his unutterable glories.

. . . . . .

"The account which you give of yourself, especially in regard to the *indetermination* of your future plans, has been a means of leading my mind into much reflection on the nature of the guidance of the Divine Providence in certain cases; and the result of such reflection appears to be a conviction that is a kind of *determinate indetermination;* in other words, that it may be in the order of Providence, for the purification of particular spirits, that they should be kept *wavering* for a time in their purposes of external determination. I say *external* determination; because the case cannot be supposed to extend to *internal,* or that which respects the choice of the Supreme Good: but this choice being once fixed, and fixed aright, I apprehend that the fluctuation in regard to other things most commonly arises from an extreme *delicacy,* or perhaps (more properly speaking) *jealousy,* of sentiment and of judgment, lest the determinations of the lower loves should not be in perfect concord with the wisdom and will of the superior. I do not make these observations, my dear friend, with a view of flattering your irresolution or cherishing your inexertion; but I make them in order to guard you against that intemperance of your own judgment, which would lead you to condemn yourself, whilst you are perhaps only acting (or rather *not acting*) in the order of Providence, and which might precipitate you into hasty and rash exertions, from the hope of extricating

yourself out of difficulties, whose very existence is possibly grounded in the counsels of the Eternal for your purification.

. . . . . .

"It has appeared to me that your visit to America has been under heavenly direction, and that important ends of the divine administration have been answered by it; which probably will never be known to mortal minds, but the happy effects of which will perhaps be experienced by remote generations. The blessed dispensation of holy truth, which you have been a means of communicating to so many in a distant land, is of such a nature, that there is no calculating all the blessings of its advancement; and every one concerned in its propagation must certainly be made sensible, that the fruit of his labors is not confined to the present race of mankind *only*, but will be in a state of increasing multiplication to the latest posterity. May you enjoy, my dear sir, the full comfort of this reflection!

"As to the present state of the New Church in this country,* it is perhaps impossible for man to ascertain it exactly. It appears to me that the *seed-time* is almost over, and that, for a time at least, the dissemination of the doctrines is suspended: nevertheless, I am willing to believe that the *harvest* is in a state of forwardness, and that, in those minds where the seed has been sown, the full corn in the ear is beginning to ripen.

. . . "There is comfortable hope and firm belief, that the woman, though manifestly at present in *the wilderness*, is acquiring interior strength in *the place there prepared for her;* and that both her concealment and her trials are of divine appointment, to effect conjointly her security and her increase.

"May all the children of wisdom under the new dispensation be wise to note this, that they may be enabled to see that their strength and growth are not to be found so much in the noise and tumult of the *city*, as in the more still and retired though apparently desolate state of affliction, perplexity, and darkness in the *desert!*

. . . . . .

* England, December, 1795.

"How are we apt to mistake *speculation* for *regeneration,* and a *knowledge of heavenly things* for the *heavenly things themselves!* How unwilling are we to see that the *innocence of the child* is the *central* and *supreme* virtue; and that, if this virtue be not exalted, and *set in the midst* of doctrines and opinions, these latter are mere *dry sticks,* which yield no nourishment at all to the spiritual life!"

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SWEDENBORG'S MANUSCRIPTS. — LETTER FROM DR. TAFEL.

TUBINGEN, June 13, 1857.

MY DEAR SIR, — I write you this time a little earlier, because I have to send you a catalogue of the theological manuscripts of Emanuel Swedenborg, preserved in the library of the Royal Academy at Stockholm, and communicated to me by Dr. Kahl (Theologiæ Doctor, Provost, and Pastor Primarius of the Church at Lund in Sweden; Knight of the North Star Order; &c.), according to his own inspection.

From I. to IX., — nine parchment volumes, in folio oblongo; the first of which contains, for the most part, extracts from ancient and modern philosophers, such as Plato, Aristotle, Leibnitz, Wolf, Cartesius, Rydelius, Malebranche, Grotius, and of the Fathers of the church only Augustinus, with annotations. But, amongst matters of mental philosophy, he gives also short articles of theological tenets; as, for instance, on spiritual temptation, illustrated only by 2 Cor. vii. 10, 11, and on the spiritual and natural language; on which he says: —

"Spiritus de naturalibus spiritualiter, et homo naturalis de spiritualibus naturaliter, loquitur; nam, ut homo naturalis res spirituales intelligat, spiritus de divinis naturaliter loqui solet. Spiritus intelligit loquelam quæ spiritualia exprimit naturaliter; sed eo plus afficitur, quo melius cogitationes a rebus naturalibus abstrahimus. Pure spiritualiter loqui non est humanum, nec pure spiritualiter cogitare; semper enim

aliquid naturale et corporeum spirituale admixtum hæret. Exinde patet quod loquela angelica sit pure spiritualis, quæ mediante lingua per voces non exprimitur, vel expressa non intelligitur. Ex ignorantia significationis vocum spiritualium, quæ totidem vel sunt qualitates occultæ, vel involvunt naturalium universalia, turmæ illæ controversiarum et sinistræ interpretationes cumprimis Scripturæ Sacræ oriuntur." — "A spirit speaks spiritually concerning natural things, and a natural man speaks naturally concerning spiritual things; for, in order that a natural man may understand spiritual things, a spirit is accustomed to speak naturally about divine things. A spirit understands the speech which expresses spiritual ideas naturally, but is as much more affected by it, as we withdraw our thoughts from natural concerns. It is not in the power of man to speak or think in a purely spiritual manner; for something natural and corporeal always remains joined to the spiritual. Hence it is evident that angelic speech is purely spiritual, and is not expressed in words by means of the tongue; or, if expressed, is not understood. From ignorance of the meaning of spiritual terms, which are either so many hidden qualities, or involve universals of natural things, arise those multitudes of controversies and false interpretations especially of the Sacred Scripture."

In this volume are also "quædam optica, geometrica, et musica, ut de harmonia et sono," — "certain remarks with regard to optics, geometry, and music, as concerning harmony and sound."

Vol. II. contains an alphabetical index of biblical words, — for instance, *Ab, Abies, Abominari,* &c., through the whole alphabet, — with references, at least, to some passages of Holy Scripture where the word occurs, here and there with short remarks; for instance, "Sub voce *Apes*, Simson visurus cadaver leonis, et ecce examen apum in corpore leonis et mel (Jud. xiv. 8). Sub voce *Respondere*, quod respondere sit formula solennis, dum revelatio facta (1 Sam. ix. 17). Sacerdos accessit ad Deum, et interrogabat Deum, sed non respondit ei die illo (1 Sam. xiv. 36, 37)." — "Under the word *Bees*, Samson was about to see the carcass of the lion; and, behold,

a swarm of bees in the body of the lion, and honey (Judg. xiv. 8). Under the word *Answer*, it is said that 'to answer' is a customary formula, when revelation is made (1 Sam. ix. 17). The priest drew near to God, and asked God; but he answered him not that day (1 Sam. xiv. 36, 37)." However, the spiritual significations of the words seem not to be adjoined.

Vols. III.–VII. seem to be the already printed Index to the "Diary" and the "Adversaria." But —

Vol. VIII. is an "Index Nominum Virorum, Terrarum, Regnorum, et Urbium Sacræ Scripturæ," — "Index of the Names of the Men, Countries, Kingdoms, and Cities of the Sacred Scripture." And it is remarked on the title: "Hæc nomina representant interna ordine vique ad intima; dumque interiora apparent, exteriora disparent, et sunt mortua vel litera mortua. Unumquodvis suam certam significationem vel significationis sphæram habet, ita positivum cum privativo; et quia sphera est inter opposita, apparet quandoque sensus varius, qui se tamen habet secundum materiam rei de qua agitur, similiter fere ac sunt plures voces in linguis, cum primis in lingua Hebræa, in qua contrariæ significationes unius vocis sunt; quare tam varia significant, quæ varietates tamen ex serie rerum comparent. Quare exploranda est significatio nominis fundamentalis, qua data ceteræ facile patescunt." — "These names represent internal things in order and strength to inmosts; and, when interior things appear, exterior things disappear, and are dead, or a dead letter. Each has its own fixed signification, or sphere of signification, thus the positive with the privative; and, because the sphere is between opposites, a diverse sense sometimes appears, which is according to the material of the thing concerning which we are treating, almost exactly as there are many words in languages, especially in the Hebrew, in which contrary meanings belong to one word; wherefore they signify such various things, which varieties yet appear from the order of events. Wherefore the meaning of the fundamental noun (or name) is to be searched for; and, when this is obtained, the other significations easily appear."

This volume begins with the words *Abaddon, Abana, Abarium;* and continues to *Zuriel, Zuris, Zurischaddai.* The spiritual significations seem not to be given; but the explications reach usually only to quotations of biblical passages, in which the words occur.

Vol. IX. contains sentences from Plautus, Terentius, Florus, Ovidius, Virgilius, Horatius, and Seneca, with some medical and philosophical articles. Both volumes (VIII. and IX.) have not, like the previous, their numbers on the back side.

Vol. X., "Index Biblicus Veteris Testamenti," — "Biblical Index of the Old Testament," two parts in one volume. This is the important real and verbal Concordance, with the spiritual significations. For instance: "Sub voce *Abies:* pro mente naturali ejusque vita jucunda (Esa. xiv. 8), pro mentis naturalis jucunditatibus; sed, in duplici sensu, bis sumuntur *abietes* (Esa. xxxviii. 24). *Abies* pro fidei veritate, seu pro intellectualibus veri et boni (Esa. xli. 19). *Abies* pro intellectu veri, ubi *myrtus* pro voluntate boni (Esa. lv. 13). *Abies* pro intelligentia veri intimiore; *sapinus,* seu *tæda,* pro simili interioris hominis; *ulmus,* vel *arbor opaca,* pro scientificis quæ ad rationalia accedunt (Esa. lx. 13; cfr. Ezech. xxvii. 9; vide *navis,* Ezech. xxxi. 8; vide *cedrus,* Hos. xiv. 9. Nah. i. 4. Ps. civ. 7). Sub voce *Accingere:* accingi lumbis (Esa. xxxii. 11, vide *lumbi*). *Accingere aliquem,* pro donare ei spiritualia fidei, tum cœlestia, quod est accingi lumbis proprie (Esa. xlv. 9)." — "Under the word *Fir:* it is used for the natural mind and its pleasant life (Isa. xiv. 8), for the pleasures of the natural mind; but *firs* are twice taken in a twofold sense (Isa. xxxviii. 24). *Fir* is used for the truth of faith, or for the intellectual things of truth and good (Isa. xli. 19). *Fir* is used for the understanding of truth, where *myrtle* signifies the will of good (Isa. lv. 13). *Fir* is used for a more interior understanding of truth; *pine,* or *pitch-pine,* for a similar understanding of the interior man; *elm,* or *shady tree,* for scientifics which approach towards rational things (Isa. lx. 13; comp. Ezek. xxvii. 9; see *ship,* Ezek. xxxi. 8; see *cedar,* Hos. xiv. 9. Nah. i. 4. Ps. civ. 7). Under the word *to Gird:* to gird one's loins (Isa. xxxii. 11), see *loins. To gird any one* signifies to

give him the spiritual things of faith, also celestial things, which is properly to have the loins girt (Isa. xlv. 9.)"

Other specimens on the words *Acupictum, Adamas, Adamus, Fumus, Funda, Fundere, Eden, Leviathan, Lorica, Merx, Mercator,* I have sent to the editor of the "Intellectual Repository," who, eight days ago, wrote me as follows: "As it is important that some one well versed in the knowledge of Swedenborg's manuscripts should go to Stockholm to examine them, my object in now writing to you is to ask whether you could not . . . go to Stockholm this summer, before your visit to Manchester, and examine the manuscripts. . . . Probably you might find the missing numbers of the 'Diary,' 1–148. I also think that Swedenborg wrote a small manuscript on Ontology, which, if found and printed, would be of much service in the understanding of his terminology."

Vol. XI.–XIII. contains the already printed "Adversaria," P. I.–III.

Vol. XIV., a parchment volume, in folio oblongo, with remarks; the most part, as it seems, crossed by the author himself. On the titlepage, we read: "In regenerando præcedunt intellectualia; in regenerato præcedunt voluntaria. Homo formatur a mundo per cupiditates et inde in intellectualia; reformatur autem per intellectualia ut reformetur voluntas, quod fit per intellectualia, et simul per cœlestia, quæ intrant intellectualia; inde charitas, ac inde indoles.

"Loquela antiquæ ecclesiæ erat sicut paradisus terrestris, e quo percipiebant cœlestem. Similis loquela est prophetarum; nam, per ea quæ ibi loquuntur spiritualia et cœlestia intelligenda sunt; sed cœlestis is paradisus tempore in terrestrem mutatus est. Adventu Dei Messiæ, porta ex paradiso terrestri ad cœlestem aperta est, et ad adventum ipsius in gloriam iterum aperienda.

"Quomodo regeneratio hominis in sensu externo, interiori, intimiori, ac intimo exprimitur in Verbo Dei Messiæ, ac creditur ab iis qui externi, interiores, intimiores, ac intimi homines sunt, sic quomodo externa per gradus ad intima auferuntur, vide *Adjuvare* (Esa. xli. 6)."

"In a man not yet regenerated, intellectual things take pre-

cedence; and, in a regenerate man, voluntary things take precedence. Man is formed from the world by means of lusts, and thence into intellectual things; but he is reformed by intellectual things that the will may be reformed, which is done by means of intellectual things, and at the same time by means of the celestial things which enter the intellectual: thence comes charity, and thence the natural disposition of a man.

"The speech of the ancient church was like a terrestrial paradise, from which they perceived the celestial. The speech of the prophets is similar; for by those things which they there speak are to be understood spiritual and celestial things; but that celestial paradise in time was changed into an earthly one. By the coming of God Messiah, a gate was opened from the earthly to the celestial paradise, and is to be again opened at his coming into glory.

"How the regeneration of man is expressed in the external, interior, more interior, and inmost senses in the Word of God Messiah, and is believed by those who are external, interior, more interior, and inmost men, thus how externals by degrees are brought to inmosts, see the word *Help* (Isa. xli. 6)."

Vol. XV., a parchment volume in folio oblongo, which contains something written on every third or fourth leaf.

Vol. XVI., also a parchment volume in folio oblongo, containing verbal Concordances on the New Testament, in alphabetical order. The passages of the Gospels and apostolic writings are collected under several titles, for the most part without further explanation.

Vol. XVII.–XXXI., fifteen tomes in folio oblongo, which seem to have relation to the "Arcana."

Vol. XXXII.–XL., nine tomes in folio oblongo, seem to contain matters belonging to the "Apocalypse Explained."

Vol. XLI.–XLIII., three tomes in folio oblongo, with the numbers 4, 5, 6, on the back side, contain, for the most part, empty paper; here and there, some observations on the "Amor Conjugialis Vir."

Vol. XLIV., one tome in folio, — "Adversaria," already printed.

Vol. XLV., one tome in quarto, — Index to the "Apocalypse Revealed."

Vol. XLVI., one tome, "Sensus Propheticus Verbi Veteris Testamenti (Prophetic Sense of the Word of the Old Testament)."

Vol. XLVII.–L., four volumes in folio oblongo; of the first of which the contents are "De Divino Amore (Concerning Divine Love);" of the second, "De Charitate (Concerning Charity);" of the third, "De Ultimo Judicio et Mundo Spirituali (Of the Last Judgment and the Spiritual World);" of the fourth, "De Conjugio (Concerning Marriage)."

Vol. LI., one volume, — "Clavis Hieroglyphica (Hieroglyphical Key)."

Vol. LII., one volume in quarto, containing matters pertaining to the "Arcana Cœlestia."

Vol. LIII., a parchment volume in folio oblongo, — beginning with an "Index Partis Secundæ Œconomiæ [Regni] Animalis (Index of the Second Part of the Economy of the Animal Kingdom)," — contains two parts: one, "De Messia venturo in Mundum (Concerning the Messiah about to come into the World);" the other, "De Messia iterum venturo ut reducat Judæos (Concerning the Messiah again about to come to bring back the Jews)," but containing almost entirely quotations from the Holy Scriptures to confirm and explain the coming of the Messiah.

From this catalogue it appears that we should wish to publish vols. I., II., VIII.–X., XIV.–XVI., XLVII.–L., LIII., and also the Latin Bible of Sebastian Schmidius, which he used, with his marginal notes; also the scientific manuscripts, of which descriptions are inserted in the "Intellectual Repository" for February, 1844, and in your "Magazine." We ought also to see vols. XXXII.–XL. for reference, and because the last chapters of the "Apocalypse Explained" are still wanting. I hope also to find in some of those volumes the "Quinque Memorabilia Maximi Momenti (The Five Memorable Relations of the Greatest Importance)." If necessary, I am ready to travel to Stockholm. In any case, it would be well if the Swedenborg Society should cause to be

sent to me the said wanting theological manuscripts, together with Sebastian Schmidius' Bible, to be copied, compared, and, if it please the Lord, published. "Dominus providebit." I hope, if it please him, to depart from Manchester towards the end of July, and to be again at Stuttgard the 6th of September, to assist at our General Convention.

With sincerest prayers to the Lord, that he may bless those who unite with us in every worthy celebration of the Centenary, and consequently also in the publication of the above-mentioned manuscripts,

I remain, my dear sir, with great esteem,
Yours truly,

EMANUEL TAFEL.

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THE WISDOM OF ANGELS. By THOMAS L. HARRIS. Part I. New York: New-Church Publishing Association, 447, Broome Street, 1857.

THIS work professes to consist of communications from the angels to the author, who, as we understand, formerly resided in New Orleans, but whose present residence is the city of New York. The writer says in his preface, that, "by the opening of the *spiritual degree* of the mind, he has conversed with spirits for several years in a sensible manner." We learn from Swedenborg, that open communication with the spiritual world is effected by the opening of the *spiritual senses*, and not by the opening of the *spiritual degree* of the mind. That this degree of the mind is opened with Mr. Harris, we find no evidence in the book before us, beyond his own assertion.

Our principal reason for noticing the book arises from the fact, that it purports to be issued by a "New-Church Publishing Association," and to be a New-Church work. Who the persons are who are publishing such productions in the name of the New Church, we do not know. We have been repeatedly asked if this association was the same with the "American

Swedenborg Printing and Publishing Society;" and we are happy to inform our readers that we understand it has no connection with that respectable body.

The writer has evidently made himself acquainted, to some extent, with the truths revealed by Swedenborg, and mixes these truths up with the vain imaginations of his own mind, or of the minds of the spirits with whom he is in consociation, in a way which is any thing but satisfactory. To the superficial reader, his relations of the things which he professes to have seen and heard in the spiritual world might be thought to resemble the memorable relations of Swedenborg; and he sometimes seems to imitate his manner, and even to use his words. But this resemblance is of the most external kind. We have rarely met with a work which seemed to us to be in reality more *unlike* a work of Swedenborg. It is a poor imitation of fruit, and not the fruit itself. It has not the flavor of that which is real, and can afford no nourishment.

It is said in the "Revelator," a periodical published under the auspices of the Swedenborg Publishing Society, and which, being published in New York, where Mr. Harris resides, we presume is correct in its statement, "that, a few short months ago, Mr. Harris was identified with a class of Spiritualists of whom we can hardly speak without loathing; with men and women treating the most sacred truths with levity, if not profanity; whose Bible is nature; whose God is nature; who, like the Atheists, talk of *doing* good, while they pour forth blasphemy; wrapping the sores and ulcers of a foul system in an apparent angel's garb of light and beauty."

We have no reason to suppose from his antecedents, and quite as little from the work before us, that Mr. Harris has emerged suddenly into the clear sunlight and atmosphere of the New Church. So far as the matter of the book is original, it consists of rhapsodies, partly intelligible and partly not, tending to no use, to no self-denial, and to no important result whatever, unless it be the exaltation of Mr. Harris himself. A perusal of the book is not at all calculated to leave the impression that heaven is a kingdom of uses, or that the entrance into the holy city can be effected only by the acknow-

ledgment and love of the Lord, and by shunning evils as sins against him.

Whether Mr. Harris has had open communication with spirits, we do not know; but, if he imagines that he has conversed with angels or with the "spirit Swedenborg," we think that he is altogether deceived. If the things were really said by Swedenborg which Mr. Harris represents to have been said, Swedenborg must have been losing very much of his wisdom since he wrote and published his works in the natural world. But we have not the most distant belief that he has seen and conversed with Swedenborg; and, judging from the book before us, we cannot suppose that he has any clear perception or just appreciation of the truths contained in Swedenborg's works. All persons are, as to their minds, in the spiritual world, and in association with spirits; and the spirits with whom Mr. Harris is associated seem to have found in his mind a ready assent to the suggestion, that some work of vast magnitude and importance was to be accomplished through his agency.

He represents himself to have been thus addressed by an angel of the female sex. He says, —

"Her large dark eyes dilated and brightened as she spoke, and sparkled from an interior intelligence in which was present the very spirit and essence of the love of good. Like an electric arrow, the magic of her glance thrilled the inmosts of my consciousness. I felt at once in strong *rapport* with her mind. The superb and glorious beauty of her person disappeared from my sight, and distinctly I saw that the spirit of her spirit was glowing within its form receptacle. 'Ah,' she continued, 'it is a glorious work! Bend above your work in the earth-sphere, beloved brother, as an angel bends above his harp of many strings. Ravish the souls of men with utterances like the south wind sweet and like the north wind strong, and full of plaintive tenderness, as if a chorus of angels were commingled in the strain. Be the poet of humanity; be the poet of the Word of God. Give thyself wholly to thy sublime vocation, priest and poet; filling the golden cup of poesy from the vine, which is the Lord.

"'Sing of love, dear brother,' the golden-tressed maiden then said, and her voice was like the south wind; 'sing of conjugial love. Be the poet of maidens and lovers, and conjugial consorts,'" &c.

In other places, we find the following: —

"'Come,' said the angel, when he had thus spoken, 'you are no longer a novitiate spirit: welcome to the use prepared for you!' I said to the angel, 'Tell me what my use is.' He made this remarkable answer: 'A priest of the most high God, intrusted with divine arcana to unfold in forms of earth-speech, that men may be instructed in that knowledge that maketh wise unto salvation from self-love and unbelief. Go back into the world with the blessing of the Lord upon you.'" . . . .

"The spirit Swedenborg then turned to me and said, 'Dear brother, have no fear concerning the New Church. Thou shalt thyself, in an undaunted manner, proclaim its truths, and no man shall be able to hinder thee; and thou shalt be one of the first of an innumerable multitude, unto whom shall be given to speak, in the natural, of the omnipotent power of the Lord, and to proclaim that he is God. America shall become, in progress of events, one cosmopolitan temple of the New Church; and the priests shall be hundreds of thousands; and of the believers, scores and finally hundreds of millions. They shall spread from Greenland to Patagonia, and there shall be no antagonism of opinion among them all.'"

After having heard a sermon preached by Swedenborg, in which he wanders into abstractions strangely disconnected with his text, he represents himself to have been addressed by an angel as follows: —

"'You must ultimate,' said my angelic friend, 'all you have heard, in the external plane of the mind, before you can receive additional truth. Here ends the volume. You will have power given you from time to time to reproduce, in splendid illustrative discourses, all that you have learned from the Word. Your career among your fellow-men, in the natural world, will hereafter be that of a triumphant defender of the heavenly doctrines of the New Jerusalem. Go no more among the Spiritualists, unless they are willing to receive the heavenly doctrines which are committed to your charge. If they receive that which is given you to say, the works of the ministry given you to discharge will be, first of all, to them. Deal plainly with them, that, when your mortal race is run, you may commit yourself to your Divine Redeemer, in the conviction that you have spoken in strict conformity to your most intimate convictions.

"'I will not say farewell. Wherever you labor, it is my providential work to assist you in teaching from the public pulpit, in visiting the sick, in ministering beside the dying, and celebrating the passage of the spirit from the mortal to the immortal state. Such is the commission that I have received from our blessed Lord,'" &c.

We understand that Mr Harris feels no sympathy with the organized New Church. A writer in the "Revelator," who listened to one of his discourses, observes, "Towards the close of his remarks, however, we were a little startled to hear him mention, among the sects whose spirit and organization would oppose the descent of this New Church, the *technical Swedenborgians* (we believe those were his words), who, he said, had taken possession of the most external of the truths of the New Church revealed through Swedenborg, and formed out of them a hard crust of 'sectarianism,' that was as hostile to genuine Christianity as any other form of ecclesiastical dogmatism."

The "technical Swedenborgians," who are thus stigmatized as a pernicious sect by Mr. Harris, are, as we understand, those who have professed their faith in the heavenly doctrines as revealed by Swedenborg, and have united together for the purpose of aiding each other in bringing these doctrines into life. They have thus become organized into a church on earth, and hope to be found worthy hereafter of becoming members of the church in heaven. They are a sect in the same way that the early Christians were a sect, and that the first Christian church was a sect, and not otherwise. If we rightly understand Mr. Harris, he passes by all such organizations as this, and claims to be already a member of the church in heaven. But we learn from Swedenborg, that, although there is to be hereafter no general judgment, all are judged individually after death, either to heaven or to hell; and that their internal states are known to the Lord alone. According to the statement of Mr. Harris, an angel has already been commissioned to assign him a place of unalloyed felicity in heaven: —

"Having said this, a smile of ineffable delight transfigured the angel; and he said, 'Dear brother-spirit, from amidst the decayed and suffering particles which compose your external habitation, you have been translated into a region of unalloyed felicity. Such, when the few remaining years allotted to you in the world of darkness, disease, and pain, shall have triumphantly ended, shall be your final habitation. Continue steadfast, constant, always devoted, first of all, to that especial work given you to accomplish. You shall not be tempted beyond capacity to endure. Such message I am instructed to deliver.'"

We are not surprised that Mr. Harris should expect that the "*technical Swedenborgians*" would be in the way of such groundless pretensions, and of the descent or establishment of that imaginary heaven which may exist in his own mind, and in the minds of the spirits with whom he is associated, but which has no real and abiding foundation.

We would add, that we have been deeply impressed, by the perusal of the book, with a conviction of the necessity of the study of the Sacred Scripture, and of the truths and doctrines of the New Church as revealed in the works of Swedenborg, as the very best protection against such pernicious influences.

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## INTELLIGENCE AND MISCELLANY.

### TRAVELS IN THE HOLY LAND.

*(Continued.)*

VALLEY OF EL GHOR, March 31, 1855.

THE day has been oppressively hot, the thermometer reaching ninety degrees in the shade, and the heat reflected in our faces all day from the bare gravel and smooth flints with which the surface is covered. The scenery, too, has been without interest. Crossing the wide valley diagonally, its smooth and level surface being only interrupted by an occasional channel of some winter torrent, in which coarse gravel predominated over the dark flints, about two o'clock we had reached the base of the western hills, and found there a little verdure, with a few bushy palms, — the usual sign of water in the desert. Our camels seemed to know the place, or to smell the water; for they trotted on briskly in approaching it, giving us a good shaking. The water turned out to be abundant and clear, but a little sulphury; reminding us that we are approaching the volcanic region of the Dead Sea, and the sites of Sodom and Gomorrah. Our camels drank with as much avidity as if they had been horses, — an unusual thing with them. Our men all filled their own skins, — standing half-way to their knees in the water, stirring up the mud at the same time they baled the water from under their camels' noses; for man and beast plunged into the little pool all together. After about half an hour's halt, we kept on our course again, entering among the low hills of limy gravel that skirt the western side of the valley, and crossing several small water-courses, — the beds of winter torrents. As soon as we were fairly under way, I heard a great hubbub behind, and, turning about, found our men were in a regular scuffle, — pushing each other about by the shoulders, and brandishing their drawn swords over each other's heads. I knew this was all bluster, but stopped to see the thing settled by the sheiks, and to inquire the origin of the brawl. It turned out to be this: Two men carried their water in common in the same skin, which they had just filled; and each insisted that the other should carry it on his camel for the first day, offering to put it on his own camel the second day, when, of course, it would be a little lighter. Such are the mighty questions about which these excitable

creatures will get up a fight, if allowed: but they cool off as quickly as they fire up; and, two hours afterwards, these men were roasting their cakes in the same ash-heap, and pounding corn in the same mortar. We encamped about four o'clock among chalky hills, with a bit of the valley of *el Ghor* visible on the east, and some large, scrawly acacia-trees scattered about us, with microscopic leaves, on which our camels pretend to make their evening meal.

SUNDAY, April 1. — Entering Palestine.

It was very hot again this morning; and we were glad to mount our camels at eight o'clock, after a walk of only a few miles. Our course was a little west of north, crossing several *wadys* emptying into *el Ghor*, down which we could see into the bottom of that desolate valley, which we were leaving on the right, far below us. It looked hot and glaring, with a whitish sand, unrelieved by a speck of verdure. We crossed several ridges of chalky limestone, with brown flints on the surface, and, after lunch, came to an unbroken ridge that ran directly across our path, with the edges of its broken strata lying in long curved lines from top to bottom. Our path led directly up this ridge, for an ascent of some fifteen hundred feet, over the bare rocks, rendered slippery and polished, so as to appear wet, by the tread of camels. I could not have supposed it possible for these clumsy brutes to climb such a path with any load: certainly no horse could do it. Here we dismounted, and climbed on foot; for it is easier to do so than to hang on a camel's hump at such an angle. I got to the summit in less than an hour, and sat down upon a ruined tower to wait for the train: but it was another full hour before the first camels came up; and then the baggage was strung along the path for two miles behind, toiling slowly along the road as it came in sight after surmounting the steepest ascent. I was surprised to find steps in coming up this mountain: they were cut in the rock as usual, but worn quite round and almost obliterated by the tread of camels. They must have been very old, and may have been made for transporting the merchandise of Solomon between Jerusalem and Ezion-Geber, the modern Akaba; for this must have been the pass for travel in that direction in those days as well as now.

From the top of this ridge, I got the last glimpse of the desolate valley of *el Ghor*, as it lay on the east of us, some ten miles in width, white and chalky, and broiling hot. Far to the south were the limestone ridges of Idumæa, covered with little brown flints; while on the north lay an undulating, sandy plain, of considerable elevation above the country we were leaving, and covered with scattered dull-green bushes, that made it appear almost verdant in the distance. We descended, and encamped on this plain before five o'clock, and attended service again in the Englishmen's tent. The mountain we crossed is called *es Safà*, and divides the desert of Arabia from that of Syria. Two days more will bring us to Hebron; and they say we are already in Palestine, though all is still a desert. There were many new flowers on this plain, and some very pretty ones; also a few wild oats. We pitch the tents in the sandy bed of a torrent, under a sand-bank which shelters us from the wind. So we have left the land of Edom without seeing a single scorpion, and but one snake, which ran out of a bush to-day where we were lunching, and wriggled off on the sand into its hole. Our English companions say, one of their men was bitten by a viper, a few days since, while plucking weeds for his camel, but recovered after a little fright and one day's lameness.

MONDAY, April 2. — Gradually leaving the Desert.

Our road to-day has been over a sandy, undulating plain, covered with scanty verdure, and ascending by steps of one or two hundred feet each. The verdure kept steadily increasing as we went on, and the wild flowers multiplied; till, about noon, we came upon some poor, miserable, young grain-patches in the bottoms of the valleys, where we lunched. We afterwards passed a large Bedouin encampment on our left, near which we came upon many donkeys, sheep, and goats, with some ragged children tending them. There were two old wells in our path, *el Malah*, from which these flocks were watered. They were deep, and well lined with square-cut blocks of limestone, worn into deep grooves

around the top by the slipping of ropes. Some half a dozen stone-basins stood round about, from which the cattle drink; where our camels sipped a few mouthfuls. We approach the ridge which lies close south of Hebron, and camp upon its southern swells. The surface is covered with a fine dull-green grass, — about one spear in a square foot among the clayey sand: but even this, though not making a turf, is enough to give a fine green tint to the hills about us; and our camels graze it with eagerness. The sunset lighted these green hills with its parting glow, and refreshed our eyes with a sight we had not seen for five months; for there is no such thing as a green hill in all Egypt. We had not seen a verdant surface for five weeks, since leaving the Nile; and the last fertile hills we saw were in France, last fall.

Tuesday, April 3. — Arrive at Hebron.

It was a windy night and a cold morning; so that we were all glad to walk, on leaving the camp. As the wind continued, I kept on foot for some twenty-four miles; wishing to have as little to do with camels as possible, now that we were about to part with the ugly beasts. There were several bits of ruins in sight to-day, one of which we visited near our camp in the morning. It was merely a foundation of a wall, with a semicircle at one end, with piles of cut stones lying about, and two columns standing among the rubbish. We continued rising, first in an open valley among fields of young barley, with barren gravel hills on each side, and afterwards up the steep hillside on the left, among rough rocks of limestone and a few bushes. Here the rocks assume the familiar hues of the lichens, — the gray, brown, and yellow that cover our own ledges, — and everywhere hide the natural color of the stone, except in the desert. The same thing had occurred at Petra; but, as soon as we left the mountains about the city, and descended into the valley of *el Ghor*, all was again arid, and glowing with heat. We now flattered ourselves that we were fairly rid of the desert; though the hilly and rocky region by which we were soon surrounded came far short of my expectations as representing Judea. The hills were high, but not very steep, yet destitute of trees. The surface seemed to be more than two-thirds bare rock, among the cracks and nooks of which were many little dull-green bushes; while, in the bottoms of the valleys, sufficient soil had collected to raise little patches of wheat and barley. On approaching these hills in the forenoon, one of our English companions shot a crane with his rifle. There were many of these birds seen among the hills all the morning. They are white, with black tails; and measure over six feet across their wings when spread, standing about four feet high.

About two o'clock, we passed several valleys running east and west, where a rich red soil had collected, which was now being ploughed by a large number of peasants, all having the Turkish *tarboosh* and turban. Some worked with cattle, some with horses; and others harnessed a single camel to the plough, which was as rude a tool as those used by the ancient Egyptians, of which we find the picture in their tombs, and very like the plough used all over Modern Italy, and a good part of France. It merely pokes or stirs up the ground about four inches deep. But, as there is no such thing as turf either here or in Southern Italy, it answers a very good purpose. After passing these valleys, we cross several ridges of rocks, covered with a few bushes, but having little or no soil.

Hebron came in sight about four o'clock. It is a little village, built of gray limestone; its small, flat-roofed houses having very few windows, and those of diminutive size. It is on a hillside, that sloped towards us as we approached; and the opposite hill is clothed with a grove of olive-trees, that reminded us of Italy. The side-hill is terraced; and the bottom of the valley, by which we approached the town, is cut up into little enclosures of young wheat, which shone with the most brilliant green. Oh, how refreshing was that sight! No one can appreciate it who has not seen the desert. I thought I had never seen such verdure before; and it is indeed a long time since we have seen *such*. The fig-trees were scattered along by the roadside, just leafing out; and a few vineyards were seen on the terraces below. Hebron was now close by; the only conspicuous building in it being the great

mosque covering the tomb of the patriarchs, the cave of Machpelah, which Abraham bought of Ephron the Hittite for four hundred shekels of silver. No one but a Mahommedan is allowed to visit this place; which is a great privation for the Jews.

We passed along the valley on the south side of the village, which stood on sloping ground above us on the right, and pitched our tents on a smooth green field opposite the town, just under the quarantine building, which we afterwards entered, and found remarkably neat, being whitewashed throughout. A fine basin of water, called David's Pool, lies between us and the village, in the bottom of the valley, in which some of the people are bathing. It is walled about, and looks rather dirty on close inspection, having but little current. A crowd of officious men and boys came about the tents; whom we could scarcely get rid of, without pushing them away by force. They laid their hands on every thing; and might have carried many things off, if not closely watched. As soon as we could shut up our baggage in the tents, we started to explore the town; passing the pool, and going through the principal streets, which are about ten feet wide. The bazaars are arched over for shade in some places, and the arches surmounted by rooms connecting the houses on each side. In other places they are covered with boughs of trees, suspended on poles above our heads. There were a good many weavers at work with hand-looms, making coarse goats'-hair blankets, such as the Bedouins wear; and other shops where men were seated at their ease, sewing up red slippers or saddle-trappings. We entered one little shop, hardly high enough to allow us to stand upright, and some fifteen feet square. The approach was blocked up with piles of knotty olive-wood, and the interior used as a glass-house! There was a little furnace in the middle, around which the blowers sat, and took out the metal from three separate openings. They were making tumblers, and showed a good deal of skill in working the metal. I was on my way out by another entrance; when one of the workmen put his arm across the doorway, and demanded *baksheesh*. I was provoked at this, and struck his arm out of my way not very gently, telling him I would pay at my leisure. A coin worth about a cent and a quarter seemed to satisfy him; and I walked off. We then climbed a hill opposite the north-western part of the village, and visited the ruins of a Christian convent, of no particular interest. One of the strangest sights I saw in the village was a factory of water-skins. There were hundreds of whole goat-skins, apparently stuffed with tan or tan-liquor, with the legs and tails all sticking straight out, as the skins lay on their backs. They were arranged in rows about the tan-yard; and as the hair is never removed, and no members cut off but the feet and head, they looked as if just slaughtered, and arranged in rows for sale, as pigs are in Cincinnati. There is nothing left of the capital of Judea in the time of David, except its site; and that may have been changed gradually, as such little villages often do.

## OBITUARY.

The sudden removal of Mr. John Murdoch from the natural to the spiritual world is another striking proof that the transition often comes when least expected. It occurred at his residence in Urbana, on the morning of the 21st of April. For two or three years, he had been subject, occasionally, to attacks of vertigo; and, at such times, he found great benefit from cooling applications to the head, and repose. On the morning of his decease, he spoke of not feeling well; and, thinking that the fresh morning air would give him relief, he went out into his garden. While there, it is probable, he perceived dizziness coming on; and, stooping to cool his head with water from a hogshead which had been sunk in the ground, he lost his balance, and was precipitated into it. The vessel was nearly full of water; and, before his condition was discovered by his family, life was extinct. This event, so sudden and startling, fell heavily upon a wide circle of relatives and friends. But He that doeth all things well knew best when and how to remove our friend.

Mr. Murdoch was born in Cumberland, Md., Aug. 30, 1795. He was therefore in his sixty-second year. His father died in 1813, leaving him the eldest brother of a large family.

Even at this early period, his prudence and judgment were such as to qualify him, in a high degree, to fill the place of the head of the family. Two years after, at the age of twenty, he became a receiver of the heavenly doctrines. Josiah M. Espy, Esq., who had married his sister, was a Newchurchman; and, through him, all the brothers and sisters became receivers. The family came to Ohio in 1823, and settled in Circleville. Here Mr. Murdoch engaged in the mercantile business; and he continued in it, with short intervals, till the time of his death. As a business-man, he was remarkable for his promptness, integrity, and justness. Charity, in its true sense, was the basis of all his transactions. He regarded the interest of others no less than his own; and he was not willing to increase his own means out of their misfortunes.

Mr. Murdoch was a full, cordial, and consistent receiver of the doctrines of the New Church. They were his constant study; and he endeavored to understand them truly, that he might apply them to life: indeed, in his life of practical benevolence and usefulness they were beautifully illustrated. He read much, and with great care; and it was his practice to transcribe interesting and important passages from the writings of Swedenborg. The great number of such passages show how desirous he was to store his mind with the precious truths of the New Jerusalem. He found much satisfaction in reading the "Arcana" in the Latin language; and it was his custom to refer to it for the purpose of removing doubts and obscurities in the translation. He was also a good French scholar, and a regular reader of all the publications of Le Boys des Guays. During his leisure hours from business, he translated Des Guay's "Letters to a Man of the World disposed to believe," and had some of them published in the "Retina," a New-Church newspaper printed at Hamilton, O. He afterwards revised them, and had them printed in a volume in Cincinnati. Other editions of this very valuable little volume have since appeared.

Mr. Murdoch was an efficient co-operator with others in plans for the diffusion of the principles of the New Church. He wished all to know the truth, and then to practise the good. He was instrumental in the organization of the Western Convention, in 1832. Of this body he was a useful member, having filled several responsible offices. After it had taken the form and name of the Ohio Association, he served several terms as its President. He was also one of the few Newchurchmen who met in Urbana, in 1849, to deliberate upon the necessity and practicability of establishing an institution of learning of a high order, to be under the influence and control of the church. He became one of the trustees of the Urbana University under the act of incorporation; and he continued a useful member of the Board till the time of his death. In public bodies, Mr. Murdoch said but little; but, when he spoke, he was clear and practical. From reading and reflection, he had formed his principles of action; and from them he was enabled to come at once to conclusions, without the tedious process of reasoning. He made no display of his ability: he was modest and retiring in his manner. Those who knew him well could best appreciate his merit, and the clearness and soundness of his judgment. If there was any one trait of character which more than any other distinguished him, it was his innocency, his childlike simplicity of manner, and the disposition to confide in the purity of motive of others; and this same disposition was shown, on all occasions, in his practical reliance upon Divine Providence.

His name is closely connected with the early history of the New Church in our State. He was a pioneer in opening the way for the truth. He witnessed the growth of the church, from a few isolated receivers scattered here and there over the country, to the organization of flourishing societies.

In the spring of 1850, Mr. Murdoch was married to Miss Mary E. Bartlett, whose domestic habits, as well as her literary tastes and love of the true and the good, fitted her, in an eminent degree, to be the companion for one of his peculiar character. In all his relations to others as individuals, and in his actions as a member of society, he acted on the principle, that "religion relates to life, and that the life of religion is to do good." M. G. W.

URBANA, O.

# PUBLICATIONS OF THE GENERAL CONVENTION.

TO aid in disseminating the Heavenly Doctrines of the New Jerusalem, to minister to the ants of isolated and initiate receivers, and to rnish instruction suited to the states of New-urchmen and their families, the General Con-ntion of the New Church in America has taken der its control, or established, the following ries of PERIODICALS; to which the attention of all o are friendly to the New Church is respect-lly solicited:—

I.

HE NEW-JERUSALEM MAGAZINE. Pub-lished monthly in Boston, Mass., at $2 per annum.

This Periodical,—now in the twenty-ninth year its existence,—to which so many have hereto-re acknowledged themselves indebted for aid, in eir early efforts to comprehend the spiritual uths of the New Church, will preserve its essen-al character under the control of the Convention. ch number will contain an original Sermon, gether with the contributions of experienced iters, in illustration of the leading truths of the urch, and such New-Church intelligence as may deemed worthy of preservation for future use.

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HE NEW-CHURCH MAGAZINE FOR CHIL-DREN. Published monthly in Boston, Mass., at $1 per annum.

The title of this little work indicates its dis-ctive character. It is intended to subserve the portant end of furnishing religious instruction r children. The words of the Lord—"*Suffer* tle children to come unto Me"—are a plain timation, not only of our duty to children, but of eir readiness to "come unto Him" when permit-d, or when he is truly presented to their minds.

III.

HE NEW-JERUSALEM MESSENGER. Pub-lished weekly in New York, at $2 per annum.

This periodical, which has now entered its cond year, is intended to furnish a medium for the frequent interchange of intelligence between Newchurchmen scattered over our widely extended country, and a cheap and convenient means of dis-pensing a knowledge of the Doctrines, wherever an opening may occur. It is devoted to the elucida-tion of New-Church truths, and to intelligence from every branch of the Church, both in Europe and America. It therefore performs the uses of both a newspaper and a tract. Its aim is to sustain the interest of our brethren in things pertaining to the Holy City, and to awaken an interest in its behalf among those who are not yet acquainted with its doctrines.

## SWEDENBORG'S WRITINGS.

The General Convention has also purchased the stereotype plates of the American translations of the following of Swedenborg's Works: "The True Christian Religion;" "Conjugial Love;" "Heaven and Hell." These plates, together with those of "The Liturgy, or Book of Worship," have been removed to the Convention's Publishing Depot, 215, Canal Street, New York. Editions of these works, and of such others as may be deemed useful, will accordingly be published hereafter in New York, and furnished at rates that will secure their distribution through all the avenues of trade. Orders for such works as may from time to time be announced are respectfully solicited.

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## MEETINGS OF THE CONVENTION AND THE ASSOCIATIONS.

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| ie GENERAL CONVENTION | at Boston, on Wednesday, June 9, 1858. |
| ie ILLINOIS ASSOCIATION | Chicago, Friday, May 26, 1858. |
| ie MAINE ASSOCIATION | Portland, Friday, Aug. 28, 1857. |
| ie MASSACHUSETTS ASSOCIATION | North Bridgewater, Thursday, Oct. 8, 1857. |
| ie MICHIGAN AND NORTH. IND. ASSOCIATION | Third Friday in October, 1857. |
| ie PENNSYLVANIA ASSOCIATION | Upper Darby, Thursday, Aug. 27, 1857. |
| ENERAL SOCIETY IN OHIO | Urbana, Friday, Sept. 25, 1857. |

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